

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The Shepherd giveth
his life for the sheep.
John 10:11

Volume 21

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4th Sunday in Lent

BLESSINGS IN GOD'S HOUSE

Lesson: Psalm 84:1-4

"Blessed are they that dwell in Thy house: they will be still praising Thee" V.4.

The tabernacle of old was the gathering place of the devout in Israel. There God's Word was proclaimed and there the devout found rest unto their souls. The writer of this Psalm is stirred deeply as he considers this meeting place of God with men. He went to the house of God with a heartfelt longing for it. The tabernacle was a beloved place to him. It stood as a silent witness and invitation to men to come into it for a meeting with God. It sent out a special call to those who were weary, heavy laden, in desperation over their sin, and in need of God.

Possibly this writer was one who had experience of being denied the privilege of attending the house of God for a time. At times a blessing must be withheld before it is appreciated to the full. Whatever the situation, the psalmist's whole soul longs for the place where alone he could find his need satisfied—the presence of God. His soul was oppressed, fearful, yea, fainting for the courts of the Lord. His soul could not live its normal life, the abundant life without gathering with others for worship, and to hear the will of God. Otherwise it would become famished, and die.

Greatest of all is the blessing for the soul, but the body also shares in the blessedness of meeting in the house of the Lord. "My heart and my flesh cry out for the living God". David confesses in Psalm 32, "When I kept silence, my bones waxed old". "Confession is good for the soul" it has been said, but the body shares also in the blessings that come from turning to God in confession of sin, and in faith. Many maladies of the body really have their roots in the soul trouble of an individual. When it is cleared away by the entering in of God's grace, then in many instances healing takes place.

Among the heathen there is a very zealous worship of many idols, but nothing less than the living God can satisfy. The gods of the heathen are lifeless. They cannot see man's need. They cannot commune with him. They cannot love a sinner. They cannot save him. But the Holy Scriptures say "there is forgiveness with Thee, that Thou mayest be feared". This truth the living God has given to His Church to proclaim. It is this truth that the heart of man longs for. God who made all things, made in the heart of man a longing for fellowship with Himself. Often this desire is not understood. Nevertheless souls who have sought and found Christ have found it to be true what Augustine said: "The heart of man is restless until it finds its rest in Thee."

Friend do you dare to be so rebellious that you do not seek the God who alone can give you rest? Here the birds even may be a lesson to you. They sought the altars of God for a refuge, a place of safety, where they could make their nest and rest. There too, the young were fed and grew. What a lesson for man!

The church of the Living God has such a message to sinners: Flee as a bird to your refuge. God is that refuge. Within the church, where the gospel is preached, and where the sacraments are rightly administered, there is the means of grace, which God can use to draw sinners into His kingdom. Then it proves itself a blessing. "Blessed are they that dwell in Thy house: they will be still praising Thee".

Have you a soul desire like the Psalmist? Is your longing for the living God? Or do you have to confess, if you would be really honest, that it is for the things of this world? If it is the latter, will you not recognize today that deepest longing that you are only endeavoring to conceal? Seek the house of God. Have a personal

GOD AND MUSIC

Gerhard Tostrud

"Music—God is its author, not man,
He laid the keynote of all harmonies, and
He planned

All perfect combinations,
And He made us, that we might hear and
understand."

Luther one wrote: "Next to theology, there is only one other thing of importance in this world, and that is music, the most wonderful of all God's manifold gifts." The Christmas carol, "Hark, the Herald Angels Sing," reminds us that once heaven was so filled with the beautiful singing of the angels, that it could not contain it, but that it overflowed, and was heard by the shepherds in the field.

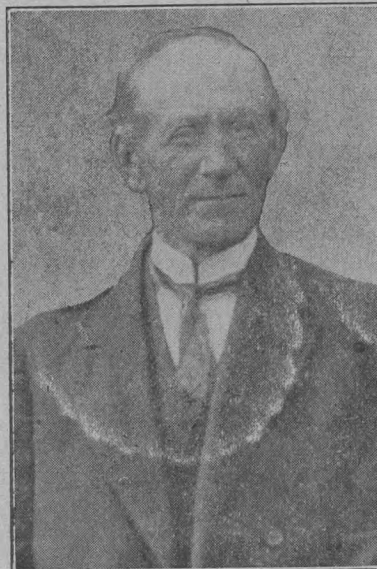
The Bible makes many references to song as a means of praise. The following are the first verses from a few of the psalms: "O sing unto the Lord a new song; sing unto the Lord, all the earth." "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation." "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations." "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob." From these lines we cannot but conclude that it was His purpose that His praises be sung in songs and hymns.

A great symphony can make one feel as if "the soul can split the sky in two, and see the face of God shine through," or "God, I can push the grass apart and lay my fingers on Thy heart." Even the skeptics who listen to great music not only appreciate it, but also marvel at the structure of the human ear which enables them to hear it. Newton often made statements of his denial of a God, and yet his final admitted conclusion after listening to a beautiful piece of music was, "A mechanism constructed as wonderfully as the human care could not arise by mere laws of nature." Herrington Edwards has written: "The human ear in its function of hearing music and interpreting from brain to soul the meaning of it, should be sufficient cure for untheistic conceptions of the universe."

Listening to hymns, or great compositions of sacred music can give one inspiration and a better understanding of God and nature. Because music is intangible many fail to understand it. They hear sounds, but the ear, mind, and soul do not function together to give it its true beauty. Let me make more clear what I mean. The sculptor says that the image he carves is always present. What he has to do is to take away the obstructions which hinder others from seeing the image, and the true form remains. We could think of the four faces carved in the Black Hills of South Dakota. Those faces have been there since the birth of those men, but not until someone took away the obstructions which hindered us from seeing those faces did we know that they existed. I believe it is much the same with music. We may see a piece of ebony growing in the forest, but not until someone has taken that piece of wood and made it into the right form and shape can any music be made from it. In addition, some individual has to take away all the obstructions of imperfectness of incoordination between eye, ear, brain, and fingers, before the true piece of music remains that was developed in the composer's mind. And yet I wonder if that clarinet wasn't always there in the forest, trying to whisper out some tunes and melodies as the breezes passed through its leaves. There is music in the breeze—there is music in rippling water. It was into God's forest that Schubert and many other great composers went to compose their music.

I have often wondered if any one could write a work such as the Handel "Messiah"

meeting with Him, and receive the grace He has also for you. Amen. —E. H.



FATHER

Mr. L. E. Haave, Weldon, Sask.

born March 26th, 1865 — died
January 15th, 1936.

So strong, so sure, so ready,
to bear the brunt of strife;
To stem the force of every wrong,
and point the way to Life.
What mattered if the cause were lone,
if it only held the right,
For comrades few it would not do
to falter in the fight.
Bear up, keep on, for evil wins
when we are holding back.

"Stood we alone in our own might,
Our striving would be losing;
For us the One True Man doth fight,
The Man of God's own choosing.
Who is this Chosen One? 'Tis Jesus Christ,
the Son,
The Lord of Hosts, 'tis He Who wins the
victory
In every field of battle."
A Mighty Fortress 2nd verse.

Christ gave him all the strength he had;
In His Own Name he slowly struggled on,
Though thick the veil and of times sad,
His cross he bore, and now, praise God,
he's won.
God's promise of rich life he took,
He's won. Yes all. And more. Forever!
The measure has been packed and shook;
In God's own hand, it's running over.
(By—his fourth son).

The Remedies

Though life may seem unfair
And fate appear unjust,
There are no remedies like prayer
And patient, loving trust.
—Albert Emerson Brown.

Teach us to know that Jesus died,
And rose again, our souls to save;
Teach us to take Him as our Guide,
Our help from childhood to the grave.

without divine inspiration. The other day I found the words that Handel wrote concerning the writing of this great work: "And I did think that I did see all heaven before me, and the very God Himself."

None but a music-loving and benevolent God could have filled the world with so many melodic and harmonic elements. Even the little performers, the insects, offer their praise to the God of all life. Had you thought that the common fly in flight produces the note F, the bee, the note A, and that other insects have their respective pitch? What a symphony this must constitute in the harmony of perpetual sound in God's word. The birds continuously fill the air with song; each note is a prayer in itself. Is it any wonder that Plato could say: "Music is God's greatest gift to man?" And that Bach, perhaps the greatest of all composers, would dedicate every piece of music he ever wrote to the living God?

TOPICS OF INTEREST

Purpose

Many people have no purpose in life, but drift this way and that as the winds blow. Fads, fashions, popular opinion, whims of the moment, desires of the flesh—these are the winds before which the individual is driven as an autumn leaf that no longer has any purpose to serve.

But the ideal and perfect Man, our Lord and Savior Jesus Christ was not a drifter but had a definite purpose through life. God's will and plan for Him was the compass which directed all His actions. How constantly conscious was Jesus of this in every stage of His ministry! How definitely He explained that purpose in different ways: — "To seek and to save that which was lost." "To minister and to give His life a ransom for many." "I am come that ye might have life and have it more abundantly."

From that purpose Jesus never swerved, though the adverse winds of temptation, rejection and suffering blew as never before. At the very threshold of His active ministry the devil did his direst to dissuade Jesus from His course. But God's will was Jesus' only purpose—"Him only shalt thou serve." The balmy breeze of popular acclaim was as powerless as the gale of popular rejection to turn either His head or His heart.

Jesus knew what awaited Him at Jerusalem and told His disciples repeatedly. Yet "He set His face to go to Jerusalem" and neither the rebuke of the gusty Peter nor the fears of the other disciples as "Jesus went before them" and "as they followed" (Mark 10:32), nor the ominous murmurs of the scribes and Pharisees stalking Him on every hand, deterred Him. In the hour of His greatest agony He experienced that men were enemies, traitors and deserters. Nevertheless, because of His obedience to the Father and His love for man, He paid the ransom price for every one of them. He accomplished God's purpose for saving man.

How you and I—lost and drifting ones who have "turned every one to his own way," need no longer be thus. Through faith in this crucified and risen Savior let us fulfill that glorious purpose for which God created us—to serve God and to have fellowship with Him forever.

—A. K. H.

Our Lenten Offering

WHEN?—

From Ash Wednesday, February 14, to Good Friday or Easter Sunday, April 1.

HOW?—

1. At least a Penny-a-Meal from every member of every family for every meal during Lent. Many cheerful givers will find still more joy in giving five cents or even a quarter for each meal. Jesus did not complain when He gave all.

2. Those who plan larger gifts to Missions, etc., should be urged to give now.

3. Give in memory of departed loved ones, or for those away from home.

4. Offer a prayer with each gift.

5. Have your container ready when the solicitor calls at the end of the period designated for this offering.

Rivers Not Examples

Did you ever see a river that was as straight as an arrow? Probably not. They generally wind back and forth from the time they gush out of a mountain spring or seep out of a lake, until they find repose in the bosom of the great deep. And why is it that the river is never straight? Let a master epigram answer, and at the same time drive home a wholesome truth. "A river becomes crooked by following the line of least resistance! So does man!"

—Sunday School Times.

The SHEPHERD — HYRDEN

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Penny-a-meal Time

We commend to our readers this thought provoking article by Miss Arna Njaa. Let us keep this in mind also in this time of the Lenten Penny-a-meal offering.

Worship in Giving

By Arna Njaa

It is time for the offering! This is a holy, sacred moment. I put my money into my hand and reach that hand over on the offering plate or on the altar of God and leave my money there—money that is myself! For have I not earned that money using my mind, my energies, my abilities? I have turned myself into money and so I give myself when I give my money. This cannot be a time for me to sit thinking of other things. This is an occasion for renewed dedication of myself to the Lord, a time for presenting myself to Him to be used for the extension of His Kingdom.

In this holy moment I am thankful for the grace of God in Christ that has made it possible for me to rejoice in salvation. In this moment I am very conscious of the fact that salvation is a gift and all I can do is love and obey. In this moment I hear the cry from every corner of the world, "Come over and help us." In this moment my whole being yields itself to Jesus to be broken bread and poured out wine for the needs of men. In this holy moment I worship my Creator, my Redeemer, my Preserver with all that I am and all that I have. In this moment I desire that I had no other needs that I might present all that I earn, even as I present my whole self to Him to use as He desires.

The blessed time of offering! Not only in the morning worship service are we blessed by it, but in every organization meeting which bears the name Christian; there we can worship in the same way. Just as genuinely as we worship in prayer, in reading or listening to the Word, in singing, we can worship and should worship when we bring our gifts to Him.

SATURDAY EVENING BROADCAST

Since Christmas the Lutheran Broadcast of the Prince Albert circuit has been presenting two half-hour programs weekly over the radio station CKBI at Prince Albert. Saturday evenings at 8:30 there is a program of Saturday Night Devotions, and Sunday morning at 10:15, the regular broadcast which is now in its tenth year.

From letters which have been received by Pastor J. T. Dahle, who conducts the program, it is evident that the Saturday Night broadcast too is being enjoyed by a number of listeners. It comes at a time of the week when most people are through with their work and ready to relax and listen. It helps to make one ready for the right use of the Lord's Day. There are too many who forget to use Saturday night to prepare for worship in the Lord's House on Sunday. It seems so easy to yield to the temptation of the devil and the world to fritter away the hours of Saturday night and stay up late. But there are several who welcome the opportunity to hear the good news of the Gospel also on Saturday nights.

Penitence

If there ever was a time when the spirit of penitence ought to prevail, surely we live in such a time. What a mess humanity has made of "the good world" which God created and gave unto men to rule over and enjoy!

No one will dispute that the world is in a miserable state. The difficulty is in getting folks to admit that they all share in the blame for the conditions that exist. It is so easy to point the finger of reproach at "the other fellow" and to put all the blame on him, while we ourselves remain smugly virtuous. We find it so hard to say with Daniel, "We have sinned." We are so reluctant to acknowledge that we all have shared in the sins of faithlessness and of selfishness that have caused the present chaos. Even the most devout Christian believer dare not excuse himself, as if indifference to the claims of God and to the rights of our neighbor had never touched his life.

Lent is here again. Should it not be for each one of us and for our whole nation a very special season of penitence and prayer as we think much of Christ's Passion and of its meaning in terms of a sinning, suffering humanity?

A penitent is one who is sorrowful because of his sins, and humble in his sorrow. The Bible does not use the word "penitent"; it speaks of the one who is "humble and contrite in spirit." It is to men of such spirit that God says still today through His servant Isaiah, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite" (Is 57:15). "For God resisteth the proud, but giveth grace to the humble," says the apostle; and he adds, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you" (I Peter 5:6). May that be our Lenten experience this year "beneath the Cross of Jesus." Let each one of us say with Isaac Watts, "... like a penitent I stand, and there confess my sin."

—J. P. Milton.

Pastor and Mrs. P. Overlid stopped off in Camrose on their way home from the coast upon invitation of the Camrose Lutheran Congregation. Pastor Overlid will conduct a series of Evangelistic Meetings in Camrose.

District Meeting

The Norwegian Lutheran Church of Canada will hold its District Meeting at Saskatoon, Sask., July 5-8, 1945.

J. T. Dahle, Secretary.

The Lutheran Hour

The following paragraph appears in a recent issue of *Our Sunday Visitor* (Catholic):

"The Lutheran Hour, 'Born of zeal to bring Christ into the nation,' and supported by the gifts of both rich and poor, has carried a message to almost the entire world, Sunday after Sunday, throughout the period of the war. The Catholic Hour is carried over a few more than one hundred stations, but the Lutheran Hour is carried, according to the latest report, by 535 stations in the United States, Canada, Europe, Central and South America."

The Saturday evening broadcasts are also enjoyed by those who must miss the Sunday morning program in order to teach Sunday School and the like. And then there are many who are hungering for all the spiritual food they can receive; there are many places where there are not regular services every Sunday during the winter; there are several places where there are no pastors at present. In such cases, individuals are glad for every added opportunity they have to hear of the Savior, God in His love has provided.

It was in order to help fill these various needs that the Saturday night broadcast were started. Letters have been received from listeners within a radius of about two hundred miles of the station, and the program has been heard in other provinces as well.

Hvordan vidner vi?

Av cand. theol. Ragnvald Enger.

Vi er samlet til møte. Sangen og ordet om frelseren varmer hjertene. Vaare sinn fylles av takk og jubel over aa være be-naadede syndere, og vi følger en inderlig trang til aa vidne om Ham som frelste oss ut av Satans mørke og inn i Guds underfulle lys. Ganske sikkert taler de fleste sitt hjertesprog i sitt vidnesbyrd om frelsen. — Men saa maa vi ogsaa være opmerksom paa at stedet og situasjonen ofte gjør det lett aa vidne.

Hvordan blir vidnesbyrdet i livets mange situasjoner?

Det er Guds vilje at alle mennesker skal bli frelst. Men de fleste gaar kirker og bedehus forbi; og disse mennesker er paa vandring mot en evig fortapelse, bort fra Herrens aasyn!

Saa blir det et alvorlig spørsmål: lyder vaart vidnesbyrd utenfor møtene? Eller forstummer da vaart vidnesbyrd?

Faar de som gaar tankeløse og uinteresserte for sin evige skjebne kjenne en luftning fra den evige verden gjennom vaart liv?

Har vi ledd i selskap hvor vi skulde protestert? Har vi alltid vaaget aa holde korsets anstøt frem for dem som ønsket aa gaa det forbi?

Vi har kanskje hørt samtaler som ikke var i skriftens aand og allikevel sittet med en lukket munn. Vaart vidnesbyrd om Kristus forstummet.

Nu er det kanskje en som leser dette som maa si: "Jeg har saa vanskelig for aa vidne i ord; jeg har ikke frimodighet til aa staa op paa et møte."

Hvor godt og nødvendig det enn er aa avlegge en bekjennelse naar situasjonen krever det, saa blekner dog ordets vidnesbyrd for det som er langt viktigere, vidnesbyrdet uten ord, livets vidnesbyrd.

Bibelen sier at det gaar an ved sitt eksempel aa bli aarsak til at et menneske gaar fortapt. Det er forferdelig aa tenke paa! Maatte det brenne med alvor inn i vaar bevissthet saa vi kom paa kne og spurte ærlig: "Hvordan vidner jeg med mitt liv?"

De som taler Guds ord faar naade til aa dra mange til Kristus. De skal skinne som stjernene evindelighet og alltid. Men jeg ser for mig ogsaa en annen skare som straalder der hjemme. Det er de stille i landet. — stod aldri paa en talerstol, deres røst hørt sjelden, men de levet. De frembar det største og vanskeligste vidnesbyrd, livets vidnesbyrd.

Jeg tenker paa dig du kristne mor. Du har kanskje ikke saa stor frimodighet til aa vidne i de store forsamlinger, men ditt opofrende kristenliv er et vidnesbyrd sterkere enn ord.

Takk for ditt vidnesbyrd du som ligger lenket til sengen, men midt i smerten lover Gud. Hvad tusen glimrende taler kanskje ikke makter, det kan disse "stille" i landet faa utrette gjennom sitt vidnesbyrd i handling.

En kristusfornekter forteller: "Ingen lærd apologet, ingen mektig predikant kan rokke min tvil, men naar jeg ser min tjenestepikes ydmyke kristenliv, da vakler min tvil."

Vi vidner om korsets herlighet og la oss alltid gjøre det; men faar verden se korsets virkninger i vaart liv? Vi taler om aanden; men faar de mennesker vi møter se aandens frukter i vaart liv?

Hvad bærer vaart kristenliv vidnesbyrd om? Er det en skrikende kløft mellom ord og liv?

Er ditt liv innviet til Jesus?

Kan det kjennees du vandrer med Ham?

—Bymissionæren.

HERRENS SMAA.

Av Biskop Bernt Støylen

Herrens smaa — hvem er de? Det er de som kommer til Jesus hjelpeløse og vanmektige som smaa barn og finner hjelp og vern hos ham. Jesus tar sig særlig av slike og har inderlig omsorg for dem, enten de er voksne eller barn. Han vet jo saa godt at de som ikke har barnets sinnelag, forakter og forfølger dem som er kravløse og stillfarende som smaa barn.

Det vesle, hjelpeløse barnet er et Guds underverk likesom gudsbarnet er det. Den som tar imot og hjelper et saant lite barn, tar imot mig, sier Jesus. Og han legger til et saare alvorlig ord: — Den som forfører en av disse smaa som tror paa mig, for ham var det bedre at det var hengt

en kvernsten om hans hals og han var nedsenket i havets dyp.

Det er ikke bare sørgelig, men det er en himmelropende synd at mange tusen barn blir fristet og moralsk forstømt i kristne land. Ved stygg tale og syndig eksempel blir de ført inn i syndevaner og laster. Aa, alt det fæle barna faar se og høre, paa gater og veier, av drikk og annen styggedom!

Paa samme vis virker de mange fristelser som blir satt i veien for svake kristne. Ofte blir følgen at de faller i synd. Ikke er det aa undres paa om Gud ser sig nødd til aa henge kvernstenen om hal-sen paa vaar tids samfund, paa grunn av forpestingen av luften for hans smaa. Jeg ber dere saa inderlig jeg kan, kjære kristen-folk: La oss gaa til kamp mot alle de stygge fristelser som vaar tid bruker til aa forføre Herrens smaa! Og la oss med kjærlig barnesinn hjelpe hans smaa til aa samle sig tett om Jesus! Der er nemlig det eneste trygge stedet for dem.

Naar vi ser paa alt det onde i verden og har stirret paa livets gaader og gru inntil det svir oss i øinene, da er det godt aa gaa med alt til ham som kom til oss menneskebarn med alt det vi trenger for aa leve med Gud. La oss gaa til ham som hjelpeløse barn, slik at vi kan komme inn i Guds rike og faa leve med ham som Guds lykkelige barn baade i tid og evighet.

—Lutheraneren.

En alvorling paamindelse

Jerm. 51, 51

Av denne aarsak var Herrens folks ansikter skjult med skam; for det var en skrekkelig ting at mennesker skulde trenge sig ind i det hellige, som var forbeholdt prestene alene.

Rundt om os ser vi ligende aarsaker til sorg. Hvor mange ugudelige mend studerer nu ikke i den hensikt at bli ordets tjenere!

Hvilken skrikende synd er ikke den høitidelige løgn ved hvilken den hele befolkning er indbefattet i en nasjonalkirke. Hvor skrekkelig er det at religiøse anordninger blir paatvunget de uomvendte, og at der blandt de mer oplyste menigheter i vort land er saa megen slaphet i menighetstukten.

Hvis de tusener som kommer til at lese dette, vilde legge denne sak alvorlig frem for den Herre Jesus, saa skulde han trede imellem for at avvende det onde som ellers vil komme over hans menighet.

At forfalske Kristi menighet er at forurense en kilde, at øse vand paa ilden, at besaa en fruktbar mark med sten. Maatte vi alle faa naade til, hver i sin særegne stilling, at bidra til menighetens renhet, som er en forsamling av troende og ikke et folk, en nasjon, eller et samfund av uomvendte mennesker.

Vor nidkjærhet maa dog først begynne med os selv. La os undersøke og prøve os selv om vi er i troen 2. Kor. 13, 5). La os se til om vi er iført bryllupskledningen (Matt. 22, 4), at vi ikke skal befindes at være blandt dem som har trengt sig ind i Herrens helligdommer.

Mange er kalte, men faa er utvalgte. Veien er trang og porten er snever. O, maa vi alle faa naade til ret at komme til Jeesus i Guds utvalgte tro! Han som slo Ussa fordi han rørte ved Arken (2 Sam. 6, 7), er meget nidkjær for sine anordninger. Som en troende faar jeg benytte dem; som en fremmed maa jeg ikke røre dem, at jeg ikke skal dø.

Hjerteundersøkelse er en plikt for enhver som bekjender sig at tilhøre Herren og vil bære hans navn. "Ransak mig, o, Gud! og kjend mit hjerte, prøv mig og kjend mine tanker." (Salm. 139, 23.)

Se, om paa uret vei jeg gaar, og led mig ind i dine spor. —C. H. Spurgeon.

—Broderbaandet.

Av Lina Sandell Berg

Gjør det lille du kan, der hvor Gud har dig staa ei ledig mens dagene flyr! [satt, Efter vaar kommer høst, og paa dag følger og kan hende ny morgen ei gryr. [natt, Mens det ennu er tid, strø du flitting din at din gjerning kan modnes i fred. [sæd,

Gjør det lille du kan; se, o sjel, ikke paa at saa ringe og lite det er. Ti hvor skulde du ellers vel glad kunne gaa naar din Mester vil bruke dig her? Er det arbeid du fikk som en draape i hav, vær tilfreds at til dig han det gav!

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i March, 1945

MIDFASTE SØNDAG

John 6:1-16

Det er beretningen om Jesus metter fem tusinde med fem brod og to smaa fiske som er innhollet av disse 15 vers i Joh. 6. Det 6te kapitel er av en kalt brodkapitlet. Foruten disse femten første vers som hanler om brød for legemets føde, hanler vv 26—65 om livsens brod, den mat som varer til evigt liv.

Vi mennesker bestaar av legeme og aand. Vi har et legemligt liv og et aandeligt liv. Legemets liv tranger føde, som kaldes daglig brød for aa kunne vokse og opholles. Som legemet er av jorden, saa er ogsaa den legemlige fode av jorden. Som vor aand—sjelen—er av himlen—vi har nemlig aanden, Guds aand—saa er ogsaa sjelens føde av himmelsk art. Ska det aandelige liv i os vokse og holles i live, maa vi nere det med livens brod.

Men vi er ofte saa taapelige og forblindet at vi under strevet for legemets føde glemmer at arbeide for den mat som varer ved til evigt liv.

Visselig trenger vi mat for vort legeme. Og i mange land idag er folk paa rannen av hundersnød og dør i tusinvis av mangel paa mat. Det er vi, Gud ske lov, sparet for her i dette land. Men trots vi har nok, ja i overflod, saa strever de aller fleste av vort brave norkse folk bare med arbeide for den mat som forgaar. Unner dette strevet glemmer de aller fleste sin udødlige sjel. De gjør som den rike bonde som vilde stille sin sjels skrik efter aandelig nering med disse ord: "Sjel, du har meget godt liggende for mange aar, slaa dig til ro! Et, drik, og ver glad". Men det nytter nok ikke aa prøve aa stille sjelens hunger med jordiske midler. Det vile vere likesaa faafengt som aa stille legemets tørst ved aa drikke sjøvann.

Det finnes vel familier i dette land som har det haart nok med aa skaffe tilveie mat og kler og husly for sig og sine, men dersom du som er i trange kaar en kristen, og setter din lit til Gud, saa husk du har en Fader i himlen som er rik nok for alle dem som paa kaller ham. Det lille du har kan han faa til at strekke til for de mange munne. Du har lert aa si med Paulus: "Guds frykt med nøisomhet er en stor vinning; ti vi har ikke hat noget med til verden; det er aapenbart at vi heller ikke kan tage noget med av derfra men naar vi har føde og kler skulle vi dermed la os nøie." I. Tim. 6:6-8.

De aller fleste av vort folk har nok, ja aa spare; men mange synes ikke de har nok. De vil ha mer. De er slike som Paulus taler om paa sammed sted: "Men de som vil bli rik faller i fristelse og snarer og mange daarlige lyster, som senker menneskene ned i undergang og fortapelse. Ti pengekerlighet er en rot til alt vont; av lyst dertil er somme farne vild fra troen og har gjennomstunget sig med mange piner."

Men du Guds menneske, fly disse ting. Det er andre ting for os aa arbeide og streve efter. La os gaa tilbake til brød kapitlet og høre hvad Jesus raar os til. I vers 35 sier Jesus: "Jeg er livsens brød; den som kommer til mig ska ikke hunge, og den som tror paa mig ska aldri noen sinne tørste." Det er den erfaring som en hver kristen eier, at alene i Jesus er sjelen stille. Han alene formaar aa stille sjelens hunger og tørst. Han synger gjerne med salmisten:

Du er mit søte himmelbrød
din Faders største gave.
hvorav min sjel i hungernød
kan kraft og styrke have;
O gjør mig derved sterk og glad
og lad mig aldrig sjelemat
av verdens lyster lave."

Til Jesus kan vi gaa med al vor nød, den vere timelig eller aandelig art, det gjør intet til saken. Selv den timelige nød blir av aandelig art naar vi maa gaa til Jesus med den. Vi kan vere sikker paa at faa hjelp hos Jesus. Om vor tro er svak og rige, har vi saa megen tillit til Jesus at vi gaar

LIDT SJELESORG

Spørsmål: Hvad er grunden til at vakte sjele ikke blir omvendte?

* * *

Svar: Vi har allerede i de foregaaende nummer git flere svar paa dette spørsmål. Denne gang vil vi nevne endnu en grund, og det er at de kan ligge under for en særskilt synd, som de ikke kan eller vil gi op. Saa snart denne synd frister, da følger de med. Det kan være drukkenskapsynd. De har drukket i saa lang tid at legemet krever denne stimulans. De er hvad man kalder henfaldne drankere. De maa simpelthen ha det. Saa snart denne alkoholgift gaar ut av legemet, saa skriker det gjennom hele legemet efter mer. Det er en fryktelig tilstand at være i, og mange slike kan vaakne op og se sin synd. De kan graate over den og være i en meget ulykkelig tilstand. De kan gjøre gode forsetter og begynde for alvor at søke Gud, men saa snart de kommer nær de berusende drikke, da falder de ned i sølen igjen, og det blir aldrig noen virkelig omvendelse. Vi kan nok kaste stenk paa drankeren, men vi maa huske paa at han har en skrekkelig kamp at kjempe og han lider fryktelig under drikkevanens makt. Det er ikke ofte at drankere blir omvendte, men blir de omvendte, da har de vundet en herlig seier over den fiende som forsøkte at holde dem i lenker baade i tid og evighet.

Dernæst vil vi nevne nok en grund for at vakte ikke blir omvendt, og det er den fryktelige makt som utuktsyndens har over de enkelte mennesker. De er blit undervist om synden mot det sjette bud. De vet sig skyldig. De kjender dommen over sig. De ønsker at de kunde faa mkat over denne synd. De ønsker at de kunde faa tro at alt var tilgit og glemt hos Gud. De er vakt op av sin syndesøvn, og det er kanskje sørskilt denne synd der gjør dem urolige. De kjemper imot, men de maa tilstaa og igjen at det er en fortvilet kamp. Det er kun nederlag. Hver gang fristelsen kommer er det som en underjordisk makt drar dem ned i gruset igjen. Slik kan der kjempes, og saa tilslut kan det gaa slik at de maa si: Det nytter ikke. Jeg kan aldrig bli omvendt og bli et nyt menneske. Synden har for stor makt.

Ja, slik gaar mange vakte og kjemper og lider ut igjennem hele livet. De har haapet at det engang skulde bli bedre, men det blir det samme. Der blir aldrig noen virkelig omvendelse.

Er der noe haap for disse som lider under slike sterke synde vaner? Ja vist er der haap. Det kan være at de har for det meste kjempet i egen kraft imot synden, og da har de fundet ut at de maktet litet. Hvis de nu vilde forsøke at gi sig over i Guds sterke haand og bekjende sin synd for ham. Vi kjender til flere der fortelles om i Bibelen at de blev løst fra sine synde vaner og at alle deres synder blev forladte. De blev

til ham med vor nød. Saa vil han hjelpe os trots vor svake tro.

Filip og Andreas kunne ikke forstaa at de fem brød og to smaa fiske kunne vere nok for saa mange. Men de gik saa at naar de adlød Jesus befaling om aa dele det ut, saa rak det til, ja blev tilovers.

Eller om vi er i aandelig nød saa ser vi hen til Jesus løfter, "Kom hit til mig alle som strever og har det tungt og jeg vil gi dere hvile". "Om eders synder er rød som blod, ska de bli hvite som sne, om de er som skarlaget, ska de bli som ull." "Kall paa mig paa nødens dag saa vil jeg utfri dig, og du ska prise mig."

Saa slutter jeg denne lille betraktning med dette salmevers:

At maatte jeg kun idelig
ved dig min Jesus henge:
Ak maatte kun min sjel i dig
sig daglig dypt inntreng;
Saa fik jeg fred, saa fannt jeg fred
for duens trette fotefjed
endog det varte lenge.

Amen!

—O. J. M.

SOLVEIG LANG:

Erkjennelse av synd

Den som skjuler sine misgjerninger, har ingen lykke, men den som bekjenner dem og vender sig fra dem, finner miskunnhet. Ordsprogene 28, 13.

Da profeten Natan kom som Guds sendebud til David og viste ham hans synd — saa staar det at David erkjente sin synd for Natan. David var kongen — behøvet han ydmyge sig for en av sine undersaatte, en som stod nedenfor hans trone? Kunde han ikke be Natan passe sine egne saker — og saa i stillhet gaatt inn i templet og bekjent for Herrens ansikt? Men David hadde levet med Gud og hadde faatt ydmyghetens aand, derfor erkjente han. Og med erkjennelsen fulgte tilgivelsen og frigjørelsen — han skulde ikke dø for sin synd.

Dette med erkjennelsen av synd overfor mennesker faller mange saa tungt — ja umulig. Jeg tenker paa hverdagslivets gnissing mellom mennesker, irritasjon som føder ukjærlig kritikk — hastige saarende ord som efterlater sig saarende merke i sjelen — synd som aldri blir erkjent, men tiet bort. Og mange prøver aa slette det ut med gode gjerninger i en eller annen form. Det umuliggjør fellesskap mellom mennesker — fordi det blir murer mellom dem.

Hvad er den dypeste grunn til denne ulyst til erkjennelse? Det er jeg'ets storhet. Jeg vil ikke stige ned — jeg vil ikke ydmyge mig for slikt "smaatteri" overfor et annet menneske. Og dette "smaatteri" er det som skaper bitterhet og ufred mellom mennesker, i hjemmet og paa arbeidsplassen.

Naar det stikker i samvittigheten saa sier jeg'et: "Det maa da være nok naar jeg erkjenner det for Gud!" Det staar noget annet i Jakobs brev 5, 16! I den grand jeg er ett med Jesus Kristus, i den grad vokser og utdypes min syndserkjennelse og min trang til aa staa i rett forhold til andre mennesker. I samme grad har jeg fellesskap med dem.

Det koster jeg'ets død — aa ydmyge sig og aa erkjenne — men det gir plass for Jesus Kristus og Hans aand i mig, og dermed en vidunderlig frigjørelse.

Og har du nogen gang tenkt paa at din erkjennelse overfor et annet menneske kan hjelpe det fremover mot Kristi kors?

—Bymissionæren.

nye mennesker. De fik ny kraft. De kjempet ikke lenger en haapløs kamp. Nu fik de kraft til at seire. Den omvendte sjel faar en ny lyst og en ny lengsel; det gamle er forbigaet, se alt er blit nyt.

Paulus sier i Rom. 37: Men i alt dette vinder vi mer end seier ved ham som elsket os. Først er der forlatelse at faa for vor synd, og dernæst er der kraft at faa, saa vi kan seire over synde vanerne. Men skulde vi faa bebreidelse over, at vi igjen har syndet, da maa vi gaa den samme vei tilbake til Ham som elsket os og som staar ferdig at ta imot enhver sjel som kommer for at klage sin nød og ber om hjelp.

Vi vet at disse synde vaner hindrer mange fra at bli omvendt, men de behøver ikke at hindre. Alle som blir omvendt har sine synde vaner at overvinde. Vi vil gjerne faa si til vakte sjele: La intet hindre dig fra at ta skridtet helt ut paa Herrens side.

—S. H. Njaa.

Speilet

En legende forteller at en mand en dag fik besøk av en engel, men han vidste ikke at det var en engel.

"Jeg har aldrig mødt saadanne mennesker som i denne byen; klaget manden til sin gjest: "De har lave tanker; de er egenkjerlige, pengekjære, tankeløse, og det aller verste—de snakker stadig ondt om sin neste."

"Er det virkelig sandt?" spurte gjesten. "Ja, det er det", forsikret manden. "Se bare paa han der borte. Leg merke til hans onde blik og det begjærlige trek han

Tvil om min omvendelse har veret tilstrekkelig grundig.

Jeg undres paa om jeg har veret tilstrekkelig dypt nede i erkjennelse og anger over min synd inden jeg fortrøstet mig paa naaden i Kristus. Jeg har nemlig ikke veret saa rystet over mine synder og hat saa stor kamp for at komme til troen som mange andre. Da Guds vekkende kald naadde mig faldt jeg vistnok Herren tilfode og anropte ham om forbarmelese likesom jeg fik tro at han tok mig til naade. Men maahende jeg—om jeg ikke har gaat en gal vei—alligevel har tat det for let med min saligjørsels sak. Svar for dig selv her.

At ikke enhver omvendelse er egte eller sand og fører til frels maa vere os klart. Hvor mange omvender sig ikke til religionen eler Kristendommen i en eller anden form. Somme kunne vere nidkjære for loven, og andre forfegte evangeliets lere uden at de tenker paa omvendelse til den levende Gud. Fariseerne angav et advarende eksempel—manden i bryllupet. Omvendt er der ogsaa dem som gjør et stort vesen av og vaaker omhyggelig over at intet ledd eller trin in den fares løselig over. Saligjørsels orden fremfor alt tenker de paa. Samtidig treller de haart for at tilfredstille en sand omvendelse til omvendelsen eller til saligjørsels orden. Saa er det de som slutter sig til visse ideer eller leresamfund uten hjerteforandring og fortrøster sig derpaa. Omvendelse av uegte art er der en mangfoldighet av.

Den gjør derfor i sandhet vel mot sig selv som underkaster sin omvendelse en prøvelse efter ordet, da selvbedraget her er temmelig almindelig. Naar en har frygt for sin omvendelses grundighet er det i og for sig selv et gledelig tegn paa hjertets oprigtighet. Gud frelser de oprigtige av hjertet.

Frygt for falsk eller uegte omvendelse og lengsel efter klarhed i forholdet til Gud hører ikke uoprigtige sjele til. Vor frygt for at vi ikke har hat tilstrekkelig dyp anger over synden inden vi fortrøstet os paa naaden kan vere til gagn, men efter vore ord at dømme er der grund til at befrygte at vi har en feilagtig opfatning av begrepet syndeanger. Denne misopfanting kan virke lammende or undergraver barnekapstrygheten og berøver hjertet gleden og freden i Gud. Vor anger over synden kan ikke forsone Gud eller medvirke det mindste til at vore synder utslettes. Alene han der efter Guds naadige vilje skulde smake døden for alle, utgjør forsoningen.

Syndeangeren, hvad skal den vere til da? Jo vent lit.

Den jenvor vor vei, eller gjør os villig til at gaa veien, gaa til vor for forsoner, og er forsaavidt det første skridt til vor frelse. Har ikke jeg faat en fri vilje? Skal jeg altsaa ikke med min bodferdighed legitimere mig min adkomst og ret til naaden? Nei, saavist ikke. Kanske jeg er inde i en fordom vildfarelse som ofte bliver ophøiet i tale og skrift til en avgjort setning in den sande kirkes midte og blir saa mere hemmende for evangeliets modtagelse, jo dypere røtter den fester. Vistnok bliver ingen salig uden anger over synden, men heller ikke uten tro, gjenfødelse, og helligjørelse. Men mener du derfor at vi maa vere i besiddelse av disse betingelser før at vi tør nærme os ham som synderes ven? Vend om til ham. At grjøre bodferdighet til en betingelse som vi maatte fyldestgjøre før vi turde klynge os til Kristus, eller vente motagelse av Ham, det er ikke ret. Det vilde vere at gjøre gaven til en pligt. Syndeanger er ogsaa en gave. Gud, ved sin aand skjenger os denne gave. Jeg vil gi Israel bodferdighet; Jeg vill bortage stenhjertet av deres kjød og gi dem et kjødhjerte.

Esek 11:19.

—G.

har om munden."

"Du ser godt", svarte gjesten. "Men det er noe du ikke har lagt merke til."

"Og hvad er det?" spurte manden forundret.

"Det er at det er et speil du ser ind i, og det er dig selv du ser."

THE BOOK MISSION

The Book Mission is an activity of the Norwegian Lutheran Church of America. The Book Mission is a missionary activity—supported by its friends.

The Book Mission prepares, publishes and distributes, free of charge, devotional and evangelistic messages on Christian teaching and Christian living in the form of booklets and tracts. Its purpose is to sow the Good Seed—the Word of God—in hearts and homes by means of the printed page.

You may have a part in this missionary activity by distributing our booklets and tracts—to the sick and sorrowing, to the shut-in and aged, to the careless and wayward, to anyone who will accept them.

You may place them in tract racks in your church and in other public places.

You may inclose them in letters to relatives and friends.

You may order booklets and tracts from the Director. They are sent free of charge to anyone who will thoughtfully and prayerfully use and distribute them.

Please order by number. Each booklet and tract has its own number.

You may have a part in this mission work by providing the necessary means.

Contributions may be sent to the Treasurer or to the Director.

The more money you send in—the more booklets and tracts we send out.

M. O. Sumstad, Director,
1016 East Minnehaha Parkway,
Minneapolis 7, Minn.

H. O. Skurson, Treasurer,
425 South 4th Street,
Minneapolis 15, Minn.

The Book Mission renders a valuable service throughout our church. This great work should be remembered in memorial giving, by private gifts, and gifts by organizations. Write to the Book Mission for samples of the fine assortment of tracts. The tracts are well selected and printed on good paper. Pray for this service, make use of it, and aid in extending its influence.
—V.

A Pastor's Evening Prayer

Joel M. Njys

Thou good shepherd of Thy sheep,
Guard Thy people as they sleep;
Keep their hearts and minds secure,
Cast out every doubting fear.

Bear Thy lambs, as they do rest
Tenderly upon Thy breast;
Where the living waters flow,
Feed the life Thou didst bestow.

God, forgive their sins this day,
Times they wandered from Thy way;
Remember in Thy mercy, God,
Jesus bought them with His blood.

Look upon Thy servant, Lord,
Arm me with Thy Spirit's sword;
That tomorrow I may be,
Faithful both to them and Thee.
Lutheran Herald.

W.M.F. in Memoriam and Life Membership Projects for 1945—1946

Active Needy Home Miss. Pastor	\$3,000.00
Lutheran World Missions	2,000.00
Service Commission	1,500.00
Gift to Luth. Theological Seminary Library	1,000.00
Education Loan Fund	500.00
Book Mission	300.00
South Africa Memor. Church	1,500.00
Madagascar School	1,000.00
Social Serv. Scholarship Fund	3,000.00
Restoration of Muskego Church	500.00
South American Mission	3,000.00
Augustana College	500.00
Concordia College	500.00
Theological Seminary in Canada	500.00
China Medical Mission	3,000.00
	<hr/>
	\$21,800.00

The Remainder to China Medical Missions.
(Mrs. K. Bergsagel, Life Membership and In Memoriam Secretary).

God writes the gospel, not in the Bible alone, but on trees, and flowers, and clouds, and stars. —Luther.

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

Read Matthew 20:1-16. "He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

Jesus taught much in parables, stories to make religious truth easier to understand. These verses tell one of Jesus' parables about God's Kingdom of Heaven. God is the Householder; the Kingdom is the vineyard. The idle are those not working in the Kingdom of Heaven. The complainants are those whose chief concern is what they will get out of serving in the Kingdom. The rest are those who cheerfully work in the Kingdom, knowing that God has done more for them than they can ever repay. Some have "borne the heat and burden of the day;" others were idle until late, but work hard to make up for lost time.

God has work for everyone to do. None can be idle, thoughtless, or lovers of pleasure more than of God. But He has need of specially trained laborers, who can devote their entire time in direct service as His ministers. Every boy and young man should prayerfully consider whether or not God has fitted and called him for full-time service in the vineyard as a minister. "O God, help all to find their places as workers in Thy vineyard, for the harvest truly is great and the laborers are few. May we all cheerfully and willingly serve Thee in everything we do; being grateful for all Thy tender mercies toward us: for Jesus' sake. Amen.

News from Winnipeg

The Ladies Aid of First Norwegian Lutheran Church held its election of officers on Nov. 22 at the home of Mrs. K. Bergsagel, 114 Sherburn St. Mrs. A. S. Jackson, president, led in devotion. The Flower Fund report for 1944 was presented by Mrs. A. Hoines. Thankoffering amounted to \$8.25. Mrs. Cleven led the meeting for election of officers. President, Mrs. E. Stenberg; First Vic-Pres. Mrs. Walle Larsson; 2nd Vice-Pres. Mrs. L. Sandburg; Sec. Mrs. Margit Cleven; Treas. Mrs. J. Darwin; W.M.F. Sec. Mrs. K. Bergsagel; Flower Fund, Mrs. Walle Larsson. 13 meetings were held during the year and collections amounted to \$79.46; cash donations \$86.50; Thankoffering \$8.25; given in Life Memberships \$20.00; In Memoriams (candlesticks and Missions) \$30.00; given to Local building Fund \$414.00.

The Ladies Aid met for its first meeting of 1945 at the home of Mrs. E. Stenberg, 702 Gouling St., on January 10. Mrs. E. Stenberg the new president led the meeting, Rev. Bergsagel leading in devotion. The highlight of the festive afternoon was the presentation of Life Membership certificates to two of its oldest and most beloved members: Mrs. Serina Maria Rice and Mrs. Helga Eliason. Mrs. A. S. Jackson sang "Just for Today" accompanied at the piano by Mrs. Orton, after which Mrs. Margit Cleven, who has herself worked with the Aid through forty years and has for many years been its president, made the presentation, and we quote from her speech: "Mrs. Rice holds the astonishing record of having been a member of the W.M.F. for sixty years. Just think what that has meant. We know just how many cakes and pieces she has baked and how much money she has spent in those years, and all the love she has put with it; but she has received a lot of blessings too. The Rice family came from Fargo, N.D., emigrated to Canada and settled in Starbuck, Man. Just how many years she lived in Starbuck I don't know, but she has been a member of our Aid here for 26 years.

Mrs. Eliason I have known so long, I don't know just from what year it dates, some 35 years. That's a good long time! When I read through the secretary books last year, I found Mrs. Eliason's name on every other page, as she held several offices from time to time. She would see the announcement in "Nørønna" if something special was coming up, then she would phone and find out what she could bring. Her pan of meatballs for our supper never failed to arrive together with the many other things she so cheerfully has given

through the years, including her love and goodwill.

It has not always been easy to do these things we feel we should do, with our family ties and all. But I am sure these two members do not regret it, not for one minute. It is members like these two who have made our Ladies Aid a success." Mrs. Stenberg then served a delicious lunch and a social hour was enjoyed.

W.M.F. Life Memberships

Jan. 1, 1943 through Jan. 31, 1944.

Jan. 1—June 10: Lyseng, Mrs. Erick, Camrose Luth. Ladies Aid, Camrose, Alta. Tenold, Mrs. Fredricka, Salem Ladies Aid, Torquay, Sask. Vinge, Axel, Salem Ladies Aid, Torquay, Sask. June 11 — Aug. 20: Hamre, Mrs. O. T. Hanley Luth. Ladies Aid, Hanley, Sask. Jacobson, Jacob, Bethania Cong. Sedgewick, Alta. Jacobson, Mrs. Ovidia, Bethania Luth. Ladies Aid, Sedgewick, Alta. Knudtson, Mrs. Katharine, Bethany Ladies Aid, Donald, Alta. Nordlie, Mrs. Hans, Scandia Ladies Aid, Hendon, Sask. Njaa, Mrs. Peder, Birch Hills Luth. Ladies Aid, Birch Hills, Sask. Aug. 21 — Jan. 31, 1944. Berg, Mrs. Pauline, Golden Valley Ladies Aid, Viking, Alta. Egland, Mrs. H. L., W.M.F. of Moose Jaw Circuit, Midale, Sask. Elton, Mrs. Anna, So. Immanuel Ladies Aid, Admiral, Sask. Floen, Mrs. Annie, Central Luth. Ladies Aid, Edmonton, Alta. Haakenson, Mrs. Martha, So. Immanuel Ladies Aid, Admiral, Sask. Hagenson, Mrs. Hilda, Golden Valley Ladies Aid, Viking, Alta. Hilde, Mrs. Gertrude, Bethany Ladies Aid, Donald, Alta. Knutson, Mrs. Gurina, Bethania Ladies Aid, Sedgewick, Alta. Kopperud, Mrs. Karen, So. Immanuel Ladies Aid, Admiral, Sask. Larson, Mrs. Anna, Sharon Ladies Aid, Irma, Alta. Lawrence, Mrs. Geo. D. Hanley Ladies Aid, Hanley, Sask. Lokken, Mrs. Anna, Golden Valley Ladies Aid, Viking, Alta. Nordstrom, Mrs. Ida, Golden Valley Ladies Aid, Viking, Alta. Nystuen, Mrs. J. A., Hanley Ladies Aid, Hanley, Sask. Orsen, Mrs. O., Hanley Ladies Aid, Hanley, Sask. Scansen, Mrs. Ida, So. Immanuel Ladies Aid, Admiral, Sask. Stephenson, Mrs. Elise, Central Luth. Ladies Aid, Edmonton, Alta. Wickstrom, Mrs. Anna, So. Immanuel Ladies Aid, Admiral, Sask.

W.M.F. In Memoriams

Jan. 1, 1943 — Jan. 31, 1944.

Brown, Harold Oliver, by Roy, Anna and boys, Oungre, Sask. Christopherson, Charlotte Olvie, Weldon Luth. Ladies Aid, Weldon, Sask. Ritland, Mrs. Harborg Maria, by Ritland Family, Holden, Alta. Stensrud, Mrs. Ingeborg Lee, Zion Congregation and Ladies Aid, Holden, Alta. Tenold, Albert Herman, Trinity Luth. Ladies Aid, Torquay, Sask. Aadland, Mina, Weldon Luth. Ladies Aid, Weldon, Sask. Haave, Marianna, Weldon Ladies Aid, Weldon, Sask. Hanson, Mina Regina, Weldon Ladies Aid, Weldon, Sask. Olson, Ida, Weldon Ladies Aid, Weldon, Sask.

Twilights

The twilights of the earth are all so sweet
When down the roadways, and along each street
The mauve and purple lights begin to glow!
Oh, I shall miss them much, in Heaven,
I know,
With no night there—no brief and magic hour
When all the sky grows tender as a flower
With smoky color—rose and mauve and gray:
Those delicate, pale lights that trail the day.
Sometimes I wonder—what could Heaven hold
More beautiful than this—can pearl and gold
Be quite as lovely? Then I read His word:
"Eye hath not seen, nor neither hath ear heard,
Nor hath it entered into any heart
The wonder of the things there set apart,"
But, oh, an early twilight down my street—
Could anything in Heaven be more sweet?
—Grace Noll Crowell.

Soldier Appeals for Missionaries for China

By Corp. Maurice Nygard in "The Missionary"

Yesterday marked another significant day in my stay in China. I happened to go to Chengtu to say goodbye to the Rev. and Mrs. E. P. Ashcraft as they leave on furlough today. They mentioned that Miss Clara Jones wanted to contact me so I could meet several of our own missionaries and have tea with them. So yesterday I went over to meet them. They were Dr. N. Fedde, Miss Olive Hodnefeld, Sister Marie Fredrickson and Miss Agnes Thonstad. I understand that the three ladies are going home.

Now that these older missionaries are going back to the homeland, perhaps never to return to the field, who will replace them? Let us pray forth more laborers to the field that is in much need of a Savior. Oh, how these people need Jesus. We must start sooner, yes in the first grades in Sunday school, to encourage an interest in Foreign Missions. I suggest that our Sunday schools set aside one Sunday each month as Mission Sunday, when the entire period or a part of it being devoted to a Mission speaker and the offering to Missions.

Arne Sovik was robbed of his overcoat, sheets, blankets and several other things when he was away one night. Dr. Fedde is bringing him an overcoat from the baggage of one of our missionaries on furlough. Miss Jones sent him a blanket. Yes, our missionaries face many difficult and trying situations. I know for my part that I feel guilty for not having given more freely to the work of missions.

Our Missions

South America—1944

Our church sent its first missionaries to Colombia, South America, during 1944. The Rev. and Mrs. Hans Thoresen arrived in Bogota, Colombia, Oct. 27. The Rev. and Mrs. H. L. Olson left New Orleans Dec. 20 for Colombia. Our Missionaries are working in co-operation with the Colombia Evangelical Lutheran Mission northeast of Bogota.

This new mission work in Colombia is a venture of faith outside the budget. It is supported by all friends who wish to send in gifts and sponsor the work. Pray that more missionaries may be sent during 1945!

Africa—1944

Our Lutheran Church in Natal, South Africa, celebrated its one hundredth anniversary. Bishop H. P. S. Schreuder arrived in Durban on Jan. 1, 1844. Today there are 18 missionaries serving in South Africa; 75 Zulu workers; 2,500 students in the schools; and 13,926 members of our Church. The Rev. and Mrs. Gerald Lygre and two children, David and John, left New Orleans Dec. 6th for South Africa via South America. They will go by steamer to Valparaiso, Chile, and will take the train from Valparaiso to Buenos Aires. May God lead them safely to their destination!

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"One evening a little child was brought to us who was bitten by a snake. Her whole body was swollen. Now she is much better. It took several days. Yesterday another little sick child was brought to us by her parents. So the time goes, and it is also very warm now."

—Olga Guttormson.
(from "The Missionary.")

Are You Honest?

Each year souvenir hunters walk away with more than a million dollars' worth of such hotel property as towels, ashtrays, silverware and blankets. American hotel men blame it on a warped moral outlook, which is a rather decent name for just plain dishonesty.